

THEOSOPHY AND MODERN SCIENCE

I think it may be truthfully stated that Theosophy stands alone as a coherent theory of the universe. It gives a complete explanation of every principle that has come within the cognizance of the human mind.

Its structure is a peculiar interlacing of Science, Philosophy, and Religion; and the blending is harmonious and complete.

Spencer has pointed out (Principles of Psychology Vol. 1, Sec. 206) that, "Progression from the lower to the higher is, throughout, a progression towards greater specialty and complexity of correspondence. Each more general relation has become known through the experience of relations a degree less general."

The conceptions of high generality and great complication of correspondence advanced by Theosophy are, therefore, evidence that the genesis of the thought which has evolved it, either dates prior to, or has been more persistent than that which has produced modern science; for Theosophy not only includes all that modern scientists have learned but it contains much more. In fact science has barely reached the borderland of Theosophy.

Modern science tells us that man contains all the elements that he has, so far, discovered in the universe.

Theosophy teaches that man is an epitome of the universe; and that we can comprehend the cosmos only in so far as we understand our own nature.

Buchner remarks that "the great ocean of mankind moves according to the same laws as the sea. . . . It is the innermost nature of both to ebb and flow."

The greatest elaboration of the Nebular hypothesis supposes eternal successions of nebulousness and planetary existence of the solar and all similar systems in the universe. And the facts attained through scientific investigation in Geology, Physiology, Chemistry, and in every department, indicate, everywhere in nature, an underlying law of cycles. Occult Science teaches a similar ebb and flow throughout the universe, and that the universe itself as a whole, is subject to the same law of alternation; having its day and night called *manvantara* and *pralaya*. The dawn of a *manvantara* is said to be the coming into action of the opposite poles of Parabrahm, which are Spirit and

Matter. Spirit, the root of subjective or thinking existence; and Matter, the root of substantial objective life. The interaction of these two principles, we are told, builds up the whole fabric of the universe. Planets, beings, and finally man. So that such a being as an anthropomorphic God is quite as foreign to Theosophy as to modern science.

When Deity is spoken of, the idea underlying is similar to Spencer's Infinite Eternal Energy which is behind all and beyond all or "The Unknowable." Indeed, according to Schopenhauer, "the idea and revelation of a personal God originated in but one nation only, viz., the Jews: being subsequently propagated in the two religious systems which proceed from Judaism, viz., Christianity and Mahometanism."

Modern Science tells us that the whole universe is built up by the two principles Force and Matter, but force and matter are endowed with vitality and intelligence.

Although the theory of evolution is but a thing of yesterday in modern scientific thought, it has been taught, we are told, for thousands of years by the propounders of theosophy. Spirit and Matter, they tell us, develop on seven planes of consciousness, i.e., they manifest on seven different principles, and everything in nature contains these seven principles, either latent or potent. They are divided into two groups of four objective or material; and three subjective or spiritual.

In "Principles of Psychology," Vol. 1, Sec. 199, Spencer says "we need only pursue the synthesis a step further to see how memory results from the same process of development by which instinct becoming more and more complicated, finally merges into the higher forms of physical action. Some clue will be gained on observing that while, on the one hand, instinct may be regarded as a kind of organized memory; on the other hand memory may be regarded as a kind of incipient instinct."

If "instinct may be regarded as a kind of organized memory," the question,—Who is it that remembers?—becomes pertinent.

At one time science divided the domain of nature into three grand divisions, the mineral, vegetable and animal.

More recently the divisions were reduced to two: the organic and the inorganic. The gulf between these was thought to be impassable. Now, how-